

live in the grateful members and people. Yours in AMASA TAYLOR.

ZION'S HERALD.

WESTON.

County, N. Y. very suddenly of Doct. Isaac Weston. In her death, her husband lost of a long tried the children, that of a very few; and those residing in very long remember her voice.

ZHERER.

“ Taxation no Tyrant to the Americans; as it is exasperating. It is bold with no solid argument, axed in their infancy, that is: *we do not put a calf to*

Wesley and Whitefield legal career which protracted and salutary change in Britain, a number of whom preached more than on his Majesty, the late detail of their grievances, the disturbers of the church, their royal master what for they were incessantly spreading their heresy. O, and the king make bish- shall have no more trouble such! This sensible reply saved his majesty from any subject.

GENERAL AGENTS.

# ZION'S



# HERALD.

ESTABLISHED BY DANIEL WEBB, UNDER THE DIRECTION OF THE TRUSTEES OF THE WESLEYAN ACADEMY, WILBRAHAM...G. V. H. FORBES, EDITOR.

FOR THE BENEFIT OF THE NEW ENGLAND AND MAINE CONFERENCES OF THE METHODIST EPISCOPAL CHURCH.

Vol. V.

## ZION'S HERALD.

REFERENCE PRESS—CONGRESS STREET.

T. ASHLEY, PRINTER.

### CONDITIONS.

and Fifty Cents a year—One half payable the country, the other the first of July. A portion received for less than half a year, will be forwarded to all subscribers until a request for their discontinuance.

—All the Preachers in the

missionaries are authorized to act as Agents, in ob-

liging and receiving payment.—In making con-

tract, they are requested to be very particular in

the names and residences of subscribers, and the

amount to each, in all remunerations.

Communications intended for publication, should be ad-

ressed to the Editor; those on business, to the Publisher

or agents (except those of Agents) must be

paid.

GENERAL AGENTS.

John Keay, St. Louis, Missouri.

John Halifax, Nova Scotia.

GENERAL COMMUNICATIONS.

FOR ZION'S HERALD.

THE DOCTRINE OF THE FINAL PERSEVERANCE OF THE SAINTS.

ESSAY II.—CONCLUDED.

—The relations between life. The dead leave behind their examples, and the effects of their influence still abide their characters dwell in

We enjoy the benefit of their have been founded by them—

the works of the dead. Our

—prized by their instructions, connected with them by a

Those we have loved in life,

nearest and holiest affections,

pains. They are with us in their voices, as to our

midnight. Their image is im-

recollected, and our most

an essential part of our

For, above all, we are sep-

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would astonish the most ardent in distress, before they found peace very great and agonizing. To tell them to begin to pray—*my heart so troubled—all dark—Jesus—I go away till I find him*—would retire to the woods to pray, and four or five days, when they would speakable joys.

The tribe were filled with consternation and bemoaned; all got their hymn book and prayer, believing that the Lord was the words of heaven.

During this interesting people that Miss Barnes abode. She says that she never felt as with them. Although she had no straw, and often no food but boiled blessed God that she was permitted the Christ.

had no needles excepting awls, and no sinews of deer, when Miss Barnes are them; yet so successfully had she improved in the arts of life that, on Bishop Hodge's return, they were able to present him with the prophecy of Noah, for a brief moment, called up from the recess of memory, must have mingled a stern, accusing cry with the voice of the waters.

One hundred and ninety days after this, a gentle dove, with purple wings, scoured along under the still frowning face of the heavens—but she found no rest for the sole of her foot.

#### THE BETTER HALF OF CONGRESS.

From southern papers we learn with pleasure that very many of the representatives to Congress, as well as many of the senators, are accompanied by their wives. The pleasure we feel is derived from the hope that the softening, kindly influence of well informed, influential ladies, may have a salutary effect on the manners of the members of Congress. Although we may not expect to read in the journal of Congress the speech of any lady representative, yet we feel secure in the belief that no duel will take place where female influence is concentrated. However loud the waves of the political sea may roar during the day,—at night the patriot may find solace in the friendship of one long tried friend, whose tranquil thoughts may discover the wide contrast between the troubles of office and the comforts of home.

#### DEDICATION.

The new Methodist Church in Portsmouth, N. H., will be dedicated on the 1st day of January, 1828.—The Rev. Wilbur Fisk, A. M., Principal of the Wesleyan Academy, Wibrabram, Mass., will preach the sermon if Providence permit. Services to commence at half past 10 o'clock, A. M.

Portsmouth, Dec. 11, 1827.

DANVILLE DISTRICT—QUARTERLY MEETINGS.

Lyndon, Dec. 15.	Columbia, Feb. 16, 17.
Craftsbury, " 22, 23.	Lancaster, " 23, 24.
Cabot, " 29, 30.	Troy, March 1, 2.
Haverhill, Jan. 12, 13.	Irasburg, " 6, 7.
Newbury, at " 19, 20.	Landaff, " 15, 16.
Groton, " 22, 23.	Craftsbury, " 22, 23.
Chester, " 26, 27.	Lyndon, " 29, 30.
Montpelier, Feb. 2, 3.	St. Johnsbury, April 5, 6.
Village, " 12, 13.	Barre, " 12, 13.
Danville, " 9, 10.	Orford, July 5, 6.

JOHN LORD, P. E.

*Sabbath School Concert of Prayer.*—The Quarterly Meeting of the Sabbath School Teachers in this city was held on Monday evening last at the Meeting-house of the Federal street Baptist Church. Reports were presented of the state of the Sabbath Schools, containing very pleasing facts. Several gentlemen made very pertinent addresses on the numerous advantages and blessings connected with Sabbath School instruction, and depicted, with happy effect, the indescribable good which might be confidently expected from their continuance. After several prayers, a meeting was appointed to devise means for a more vigorous prosecution of Sabbath School instruction, by an increase both of Scholars and Teachers.—*Christian Watchman.*

*Union of Lutherans and Calvinists in Germany.*—At the Synod, lately held at Hanau, the Lutherans offered to renounce the use of unleavened bread at the celebration of the Lord's Supper—on which the President, Iber, rose and said "reach forth the hand of fellowship; ye are now united." The assembly rose simultaneously, and the Calvinists embraced the Lutherans in the true spirit of Christian love, while no single eye was seen in the place.

*LICORN HATS.*—We have received from Charles Thorndike, Esq., a quantity of the grain alluded to in the following note; and shall be happy to promote the laudable objects of Mr. Thorndike, by distributing it among the particular districts, the provinces, the plague to countries, and so confined to a single path of desolation, leaving out every circumstance of versatility, is an event of the most irredeemable character. The great riches and luxury of the world, their renown, their agreement is probably surpassed any thing that has ever been in the world's history;—all these however, give a deeper color to the ruin.

It fills a page in the record of events, that has been disputed by any reflecting mind in a few solitary instances where the infidelity had instigated the malice of man against the truth. The fact struck the minds of men who survived the deluge to the hard surface of the mountains; to leave such traces of this punishment as should warn earth's children, in every generation, that He can never look up in probation.

It is a fact that fossils and sea shells in the crevices of mountains, or deep in the earth, and large tracts of soil are found in lofty, mountainous, evidently formed in the bottom of the sea, from thence in some long gone ages, the only proofs that the scripture is true and true. A general tradition of all nations that have any celestial endowment, and by many tribes of the same character, exhibit moral proofs equally with the physical indications on the face of the earth.

*To remove spots of grease, pitch, or oil, from Woolen Cloth.*—In a pint of spring water dissolve an ounce of pure pearlash, and add to the solution a lemon cut in small pieces. This being properly mixed and kept in a warm state for two days, the whole must be strained and kept in a bottle for use. A little of this liquid poured on the stained part, is said instantly to remove all spots of grease, pitch or oil; and the moment they disappear the cloth is to be washed in clear water.—*Glasgow Magazine.*

*To Correspondents.*—We regret that the communication from Danville District was subject to so much delay in the Post Office as not to reach us in season for last week.

Will the correspondent who has reviewed an anonymous pamphlet send a copy of the pamphlet in question for our perusal?

*Correction.*—In the account of Capt. Parry's expedition, on our first page, second line, instead of 88 deg. 5m. read 81 deg. 6m.

*PRISON MISSIONARY SOCIETY.*—A meeting will be held in the church in Bromfield Lane at 3 o'clock Thursday (to-morrow) afternoon for the formation of a society to supply prisoners in State Prisons and county gaols with the gospel, and to promote the best interests of that long neglected class of our fellow men. The Rev. Mr. Robbins, who was converted to Christ while in prison, will be present, and give an impressive account of those spiritual wants of which he has been an interested witness. Mr. Robbins has been very successful, during a short agency, in forming more than one hundred Prison

Mission Societies among different denominations of Christians in this state and the state of New Hampshire. All Christian philanthropists who feel for human we are desired to attend this meeting.

#### FOR ZION'S HERALD.

#### ENCOURAGEMENT FROM THE PROMISES.

"Thus saith the Lord God, Behold, I will lift up mine hand to the Gentiles, and set up my standard to the people: and they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders."

"And kings shall be thy nursing-fathers, and their queens thy nursing-mothers: they shall bow down to thee with their face toward the earth, and lick up the dust of thy feet: and thou shalt know that I am the Lord: for they shall not be ashamed that wait for me."—Isa. xlii. 23.

"For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness go forth as brightness, and the salvation thereof, as a lamp that burneth."

"And the Gentiles shall see thy righteousness, and all kings thy glory."—Isa. xlii. 1, 2.

"And the sons of strangers shall build up thy walls, and their kings shall minister unto thee: for in my wrath I smote thee, but in my favor have I had mercy on thee."

"Thou shalt also suck the milk of the Gentiles, and shalt suck the breasts of kings: and thou shalt know that I the Lord thy Saviour and thy Redeemer, the Mighty One of Jacob."—Isa. ix. 16.

"Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee."

"And the Gentiles shall come to thy light, and kings to the brightness of thy rising."—Isa. ix. 1, 3. T.

#### TO CHRISTIANS OF EVERY DENOMINATION.

This evening, "The Boston Society, for the Religious and Moral Instruction of the Poor," will, with divine permission, hold its eleventh anniversary meeting, at the "Old South." A sermon is expected from Rev. Mr. FAIRCHILD, of South Boston, after which a collection will be taken in aid of the funds. Services will commence at half past six o'clock precisely.

The many advantages to our community, resulting from the watchful care and unwearied labors of this association, "cannot be reckoned up." They can neither be too highly appreciated, nor too extensively encouraged.—*Boston Gazette.*

#### LITERARY AND SCIENTIFIC.

##### Compliment to American Physicians.

The following liberal expressions of respect for American Physicians, occur in an account of the *North American Medical and Surgical Journal*, (published in Philadelphia) contained in the July number of the *Revue Encyclopédique*, a work generally considered as the first of the French Literary Periodicals. After alluding to that great aptitude of Physicians to form and give credence to new Medical Doctrines, particularly in his own country, the Reviewer proceeded thus:

"For the purpose of checking at least in France, this imprudent activity, the American Journals will come in good time—before regarding a theory as established, we shall wish to know what we thought of it in the New world, and the judgments formed at that distance, being never suspected of partiality, will be received with confidence by the greater number. Let us hope that those of Philadelphia will long continue to render this service to the Medical Studies of the French."—*Pouson's D. Adv.*

*Cooper's Virgil.*—Messrs. White, Gallagher & White, have recently published a very valuable edition of Virgil, for the use of schools, edited by Dr. Cooper, who has been for many years engaged in instructing youth in the classical languages. The text of this edition is that of Heyne, with a few various readings which the editor has adopted, and some slight variations in orthography. Instead of the Interpretation accompanying the whole text of the Delphin edition, which is generally calculated to encourage laziness and prevent the exertion of their own minds in learners, and which is often calculated to mislead them, by giving as synonymous words of a different meaning, the Editor of this work has given an order, or arrangement of the words, for difficult sentences only, or where the poetical inversions are such as may embarrass beginners. The notes, which are copious and judicious, are in good familiar English, instead of the obscure and often inelegant Latin, in which those of the Delphin edition are written. We regard this work as a great acquisition to school literature. The Editor is entitled to the gratitude of the rising generation and their instructors; and we hope his reward will be commensurate with his deserts.—*N. Y. Spectator.*

*CHARLES THORNDIKE.*—The Rev. Phineas Crandall, of the Methodist persuasion, has issued proposals for publishing at August 1st, a semi-monthly paper, of half the size of our common newspapers, to be entitled the *Genius of Temperance*. "The object of this publication is," says the editor, "to promote and encourage the virtue of temperance in all its forms." He has our best wishes in this laudable undertaking.—*Dover Gazette.*

*THE TOKEN.*—The prizes offered by the publishers of this work are awarded as follows:—the prize for the best prose piece is given to the article entitled "Some passages in the Life of an Old Maid." The Committee had some hesitation in deciding between two pieces of poetry, "The Soldier's Widow," and "Connedict River"; and accordingly recommended a division of the Prize of One Hundred dollars, which was agreed to by the editors, the former having been written by N. P. Willis, Esq. of this City—the latter by Mrs. Sevigne, of Hartford. The Committee consists of Rev. F. W. P. Greenwood, Rev. Nathaniel L. Fitchingham, and Charles Sprague, Esq.—*Courier.*

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*STANDING COMMITTEES.*—On motion of Mr. Condict, the memorial of Colonel Ogden, of New Jersey, and Colonel Bradford, of Massachusetts, on behalf of the surviving officers of the Revolutionary Army, which was presented to the House on Tuesday last, was ordered to be printed.

*THE HOUSE.*—Monday was assigned for the choice of a chaplain.

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Among the philosophical apparatus obtained, was a very superior double-barrelled air pump.—A brass barrelled Telescope, measuring 3 1/2 feet, mounted on brass pillars and claws, with four eye pieces:—A very superior Magic Lantern, with 42 Astronomical Diagrams, finely painted on glass, for the purpose of illustrating the principles of Astronomy; Hadley's Quadrant, &c. We understand from the Rev. John P. Durbin, that we are indebted to the liberality of the city of New York, for the means of making these purchases, and we thus respectfully testify our sense of obligation to them. The gentlemen Trustees certainly do honor to their trust, by the interest which they manifest in the welfare of the college, by the promptness and patriotism with which they manage its concerns: sacrificing, as all such bodies should do, private interest for public good. There is one marked feature in their policy, which merits the public confidence, and certainly demands the warmest gratitude of the students, and that is, to reduce and keep down the expenses of education at the college. This policy is the more commendable, because it is generally said, and without truth, "Colleges can only benefit the rich." The present policy of Augusta College, we are proud to learn, promises to keep open the sources of instruction to the common mass of the community. We could say much more, but decline. These remarks have been suggested by the facts and transactions at a recent meeting of the trustees, at which a proper regulation was made, which, at a proper time, may engage our attention. It is only necessary to observe, that the library now consists of about 1200 vols.—and the mineral cabinet and Philosophical Apparatus, are valued above \$600.—*Augusta Herald.*

week, that on Saturday Mr. Brown would ascend in his Balloon. An immense concourse assembled to witness the scene, to whom it soon became known, that in consequence of the sudden illness of Mr. Brown, he was incapable of executing his ascent; but in order to prevent disappointment, his younger brother would fulfil his engagement. About half past five, all things being in a state of readiness, the order was given to "let go," and the balloon rose majestically, and soared steadily to the clouds in a westerly direction, and entered them in about five minutes after its ascent. While the spectators were yet gazing to catch another glimpse, the balloon re-appeared beneath the clouds making the most rapid and apparently uncontrolled approaches to the earth.

Soon after the balloon seemed to have collapsed, presenting no longer a spherical or round appearance. The gyrations or whirlings of the balloon and car were frightful in the extreme, and the worst apprehensions were entertained; but a few moments elapsed, and the descent was completed about two miles from Wakefield, near the village of Hanshaw, to where thousands of spectators made off to learn the fate of Mr. Brown, who when the earliest comers arrived, was just being dragged out of the car by two boys; his life having been fortunately spared. The balloon in its collapsed state had fallen on him and with the remainder of the gas it contained threatened his destruction. After a short time he was placed in a gig, with his head bound up, and taken to the house of a surgeon, when it was speedily ascertained that he had suffered no material injury, with the exception of a slight fracture in the foot. The accident partially occurred from the inexperience of the young aeronaut. It seems that on his entering the clouds the balloon and car became violently agitated, and unmanageable, from the violence of the wind which mounted almost to a hurricane. Fearful of his own safety, and finding the greatest difficulty to retain his seat, in the agitation of the moment he seized a rope, unfortunately the one that gave command to the safety valve on opening which the gas rushed out of the balloon to such an extent, that its buoyancy was nearly destroyed. He continued, however, to keep possession of the car, and from the small quantity of gas remaining, and from the nature of the ground where he fell, his life was miraculously preserved.

From the French papers it appears that the rebellion in Spain is not at an end. The insurgents are so strong that they are enabled to maintain a balanced contest with the Royal troops, and alternate successes and failures render it doubtful which party will ultimately prevail. Sabanes and Carajal, are at the head of four or five thousand rebels.

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## ZION'S HERALD:---MISCELLANEOUS....INSTRUCTIVE, AND ENTERTAINING.

## POETS' DEPARTMENT.

## THE GAMESTER.

FROM THE SECOND EDITION OF "DEATH'S DOINGS."

Loud howl'd the winter storm—athwart the sky  
Rush'd the big clouds—the midnight gale was high;  
O'er the proud city sprang the avenging flash,  
And tower and temple trembled to the crash  
Of the great thunder peal. Again the light  
Swift tore the dark veil from the bough of night;  
And, ere the fair chased darkness, closing round  
As the flame vanish'd, fell still more profound;  
Again the near heard tempest, wild and dread,  
Spake in a voice that might awake the dead!  
Yet, while the lightning burn'd—the thunder roar'd—  
And even virtue trembled—and ador'd—  
Alone was heard within the Gamester's hell,  
The Gamester's curse—the oath—the frantic yell!  
Fix'd to one spot, intense, the burning eye  
Mark'd not the flesh—but saw the changeful die!  
And, deaf to Heaven's high peal, one demon vice  
Possess'd their souls—triumphant avarice!

Loud howl'd the winter storm: night wore away  
Too slow, and thousands watch'd, and wish'd for day;  
And there was poor, lonely, woe'ful thing,  
Who sat and shudder'd as the wild gale's wing  
Rush'd by—all mournfully. Her children slept  
As the poor mourner gaz'd—and sighed—and wept!  
Why sits that anguish on her faded brow?  
Why droop her eye? Ah, Floris, where art thou?  
Flows are the hours of clear domestic bliss—  
The fond embrace—the husband's—father's—kiss;  
Bless'd tranquil hours, to love and virtue given,  
Delicious joys, that make thy home a heaven!  
Flown—and for ever!—love—fame—virtue—sold  
For here—or the sorriest lust of gold;  
The craving, burning wish, that will not rest;  
The vulture passion of the human breast;  
The thirst for that which—granted or denied—  
Still leaves—still leaves—the soul unsatisfied;  
Just as the wave of "Fatastus" flows by,  
Cheating the lip, and mocking the fond eye!

Yet oft array'd in all their genuine truth,  
Rose the sweet visions of his early youth;  
More bright, more beautiful those visions rise,  
As cares increase, on our regretful eyes!  
And when the storms of life infringe roll,  
Unravel the arm, and shake the impulsive soul,  
Then Memory, always garrulous, will tell  
The glowing story of four youth well;  
And scenes will rise upon the pens' view,  
Which memory's pencil will portray too true!  
Thus when Repentance warn'd his aching breast,  
He turn'd him tearful, to those scenes so blest,  
And fresh they came—a dear, departed throng,  
Of joys that wrung the heart—by contrast strong;  
Lost, loved delights, that forced the frequent sigh,  
And chid' the life-blood! while they chanc'd the eye!  
Could he forget when first—O thrilling hour!  
He wo'd his Julia in her native bower!  
Forget the tender walk—the gate, the cot—  
The impassion'd vow, ah, could they be forgot!  
Sweet nouns—sweet eyes—when all—below—above,  
Was rapture—and the hours were wing'd by love!  
But chief one dear remembrance—one more bright  
Than all, though cherish'd, rush'd upon his sight—  
The morn that, blushing in her virgin charms,  
Gave the wro'g'd Julia to his eager arms!  
Ah, wrong'd—for though remorse reprob're stung  
His bosom, to the damning vice he long'd;  
And she, poor victim, had not power to stay  
The wanderer on his wild and desperate way;  
While round her, ever, sternly—fiercely—sweep  
Views of the future—gloomy, dark and deep!  
Prophetic glances: he has left again  
His sacred home, to seek the gamester's den!  
Ah, aptly term'd a hell, for oft Despair  
And Suicide, twin brothers, revile there!  
Awake, infatuate youth, for Death is nigh,  
Guides the dread card, and shakes the fatal die!  
Awake, ere yet the monster lay thee low!  
All that thou'rest feash in that bl'w!

The strong temptation—firmly—nolily—spurn!  
Home—children—wife—may yet thine—return  
To virtue, and be happy—but, 'tis o'er—  
Stripp'd of his all—he may return no more!  
Ruin'd he stands—the teap'ter plies his part—  
As the hand reels, and sinks the bursting heart!  
With fell despair to glaring eyeballs roll,  
And all the demon fires his madon'd soul!  
The bullet speeds—upon the shod-stain'd floor  
He lies—And play has one pale victim more!

N. T. C.

## FOR ZION'S HERALD.

## ON SEEING A YOUNG LADY AT PRAYER.

I saw her at the throne of grace  
Kneel on the earth with glowing face;  
Her h'ly hands to Heaven she raised,  
Her saviour's love she meekly praised.

With words devout, and upcast eyes,  
Her humble prayer ascends the skies;  
Fa'u would I think some angel knelt—  
Fa'u would I tell the thoughts I felt.

Her words so chaste, her style so clear,  
So meekly told, in form so dear,  
'Twould seem as though in Heaven's own wa  
Of thoughts so true she made her choice.

There was an air around her speech—  
There was a grace play'd o'er her head,  
So heavenly pure that oft would seem,  
Some holy saint had chose the theme.

## FATHERS' DEPARTMENT.

ration of his case; and in watching the fallen counte  
way the sin of the world."

Many months had transpired, during which he was  
the subject of religious gossip with some, of a kind of  
superstitious dread with others, and of fervent prayer  
with a few of the remainder;—when the case was  
stated to a judicious Minister, whom divine Providence  
had called into the neighborhood. He waited on Mr.  
L.; who, far from being averse to any conversation  
relative to his own state, seemed rather to court it.  
He was fluent in all its details of time and circum  
stance; and always ended his narrative with the de  
claration that he had ceased for ever to pray. After  
a preparatory interchange of remarks, he was asked  
"You believe her guilty of the Unpardonable  
Sin?"

"I am sure of it."

"In what did the crime consist?"

"I opposed the work of God."

"So did Saul."

"I denied Jesus Christ."

"So did a Disciple afterwards honored by his Mas  
ter."

"I doubted the power of Jesus Christ, after strong  
evidences in his favor."

"So did Thomas."

"What? are you attempting to prove by such ex  
amples that I am a Christian?"

"Not at all: I am only inquiring into the nature of  
your guilt; and thus far I see no reason for despair."

"I have hated God,"—rejoined the self condemned,  
"and openly avowed my enmity in sight of his Di  
vine operations."

"Thus far your case is lamentable indeed; but, not  
hopeless still. Our hearts are naturally at enmity  
with God. And I do not see why the open avowal of  
this, drawn out by the sight of the Law, into visible  
form, must necessarily and always constitute the guilt  
of which you accuse yourself."

"I feel that I am cut off from salvation."

"It is difficult to reason against your feelings."

"But they are no proof on the present subject."

"Let me inquire whether you desire the pardon of  
your sins?"

"Assuredly; if it were possible."

"Do you regret the conduct of which you accuse  
yourself?"

"Certainly."

"Do you sincerely desire repentance?"

"I would give the world if it were mine, to be able  
to do so."

"Then it is not possible that you have been guilty  
to an unpardonable extent; for these are characteris  
tics of a state of mind faithless, but far from being des  
perate. And they come within the design of the Gos  
pel invitations."

There was something simple and touching in this  
mode of ministering to me! I desired. And it pro  
duced an effect which, probably, no other process  
could have accomplished. Mr. L. did not long sur  
vive that interview. But his living and dying were  
those of a favored Christian.—Dr. Henry.

•••••

## THE PROTESTANT REFORMERS.

Men indeed, the reformers were "subject to like  
passions as we are," but taking a view of their whole  
characters, they were men of most extraordinary ele  
vation of piety; men, taught in the school and disci  
pline of painful, but unerring experience; who had  
with their own eyes seen and heard with their own  
ears, the abominations of Popery; who had labored  
longer in the conflict of conscience with the holy Law  
and schemes of human merit; who when they attained  
the full light of the grace of Christ, in the perpetua  
tion of his death and the power of his spirit, spoke of  
no discovery, with a lively and energetic simplicity  
and freshness of perception, living every hour by the  
faith of the Son of God! and supported in all their  
troubles and sufferings by the holy grace and consola  
tion of a free justification through his vicarious and  
all-sufficient sacrifice.

Then they were men of extraordinary natural and  
acquired endowments—with powers of mind, diligence,  
faculties for defending and communicating truth, en  
ergy, character, fortitude, patience, humility and  
perseverance, magnanimity, all sustained by sound  
warning, and commanding powers of persuasion,  
which have rarely been combined.

Their variety of talents, also greatly increased the  
general efficacy of their labors. The mildness, and  
learning and love of peace, in Melanchton, were finely  
contrasted with the greatness of mind and iron-like  
courage of Luther. Each increased the excellencies  
while he moderated the failings of the other. Thus  
the cross he crossed, then bowed and kissed the cheek  
now cold in death; and so feeling, so affectionate was  
this last farewell, that no one could pronounce it a  
ceremony merely. The deceased was then borne to  
the depo'ry of the dead, and when laid in the tomb,  
the priest pour'd oil on her head, repeating from one  
of the Psalms of David, "the earth is the Lord's, and  
the furies; the world, and they that dwell therein."

•••••

## LADIES' DEPARTMENT.

## YOUTH'S DEPARTMENT.

## ON PRIDE.

We dare say our juvenile readers have all heard the  
common saying, that *some degree of pride is necessary*.  
People very often speak in this manner, evidently sup  
posing that men would be very mean and groveling  
creatures, if they had no pride. They would con  
demn great parade and ostentation, and that haughty  
and arrogant which are often seen; but a cer  
tain moderate degree of pride they consider allowable,  
if not worthy of praise; because they believe it indi  
cates men to be decent in their apparel, and noble in  
their views and pursuits. We wish, therefore, to in  
quire into the correctness of this common sentiment.

Is it indeed true, that pride is indispensable to the ex  
istence of decency and propriety? Would mankind be  
losers, in regard to a becoming appearance in the  
world, if they should never have a spirit of pride swel  
ling in their hearts?

We cannot persuade ourselves that any *sin* is "ne  
cessary to the existence" of any valuable attainment,  
or to the accomplishment of any worthy purpose. And  
that pride is a *sin* we cannot doubt, when we read the  
word of God. "Pride and arrogance do I hate.—Ev  
ery one that is proud in heart, is an abomination to  
the Lord.—The Lord resisteth the proud, but giveth  
meekness unto the humble."

But it is said, that "though pride is sinful in many  
respects, and in many of its particular operations, yet  
in others it is innocent; at least it is a venial fault;  
at any rate it is absolutely necessary, to preserve men  
from slovenly habits, from mean actions, and groveling  
pursuits. Nothing but a moderate degree of pride,  
or self-respect, or desire of making an appear  
ance acceptable to observers, would preserve us from  
a voluntary degradation, and secure our attention to  
decency and propriety." To this statement we  
yield no assent. We think that a more effectual pre  
servative from those dreaded evils, is a *correct taste*, a  
*delicacy or refinement of feeling*. A good degree of  
this quality would promote the object in view, without  
implanting the abominable root of pride in our hearts.

When we speak of a refined taste, we do not mean a  
moral quality; though it is one which very readily  
adheres itself to a holy taste or temper; while it is very  
seldom found in considerable strength among the im  
moral and vicious. It is a quality, however, of a neu  
tral kind, so far as it relates to sin and holiness. It  
may and will exist in holy men; it may operate on  
many persons who have not the love of God in them.

Prude, on the other hand, has its congenital residence  
in the unholy heart; but has no more affinity with hol  
iness, than light has with darkness. Therefore pride  
cannot be necessary to our discharging all the mean  
but dutifuls of life, or to our making such an appear  
ance among men as God approves. For God has not  
made any thing "necessary" to us, which he has tor  
bidden us in his word.

Mr. Newton says, if two angels were sent down to  
the earth, one to rule an empire, the other to sweep a  
street in it, they would have no choice of stations.  
He is fully warranted in the opinion. For holy crea  
tures regulate their wishes and duties solely by the  
will of God. What he assigns must be right, and his  
commission to any service must be honorable. Sup  
pose an angel could assume a body and dwell among  
us. Would he not be free from every thing mean and  
ignoble? And yet he would not be influenced by pride  
in the least conceivable degree.

But why do we speak of angels? The Lord of angels  
and men has been on earth, and in a body subject to  
all the wants and infirmities of our own. Who will  
dare say or imagine, that any thing indecent, or im  
proper, or groveling, appeared in him from the man  
to the sepulchre: or that he was deficient, in any  
thing that is excellent or elevated? But it would be  
blasphemy to impute pride to Jesus Christ. There  
fore pride is not necessary, to preserve the dignity of  
the human character.

We readily allow that persons are often induced by  
pride alone, to support a decency and propriety of  
character. It may be "necessary to the existence" of  
such things in them, considering what they are.  
Having no refinement of taste, they would sink into  
meanness, if pride did not sustain them. And as pride  
exists in their moral nature, excluding a better prin  
ciple, it is necessary pride should produce the effect,  
or it would not be produced. At the same time, if  
genuine humility could take the place of pride, it  
would far more effectually promote that end. Humili  
ty would create a moral delicacy of feeling, with  
which pride is unacquainted. Pride is necessary to  
prudish creatures; that is, it will operate while it re  
mains; but if we were holy and humble, we should  
not need the operation of so vile a principle to produce  
that which is lovely and of good report.

But the sentiment, that pride is "necessary" for the  
decencies and even virtues of life, is doing incalcula  
ble injury in the world. If we thus justify and allow  
a disposition of the heart, which is an abomination to  
God, we sh. not be convinced of the sin, or have our  
lofty looks humbled. But on the humble only, God  
bestows his grace. One remark in conclusion. Slov  
eness or meanness is no in location of a *want* of pride.  
It is a clear proof of a very solid taste, and generally  
of a great degree of innocence. But such persons,  
when subjected to an appropriate test, are often found  
among the proudest that walk the earth. They wear  
a mean garb, or affect rusticity of manners, for the  
sake of showing their great humility, and thus ob  
tain applause from an unscrupulous populace.  
Like the philosopher of old they trample on the pride  
of others, and often "with far greater." But Christ  
has said, "Blessed are the poor in spirit," and an ap  
plicable requires that we be "clothed with humility."—  
YOUTH'S Companion.

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